A Qaadiani will not become a Muslim by the Authorisation of a non-Muslim

<u>Question:</u> South Africa is a Christian country and the courts here do not have any regard for the laws of the Shari'ah. It was in such a court that a Mizaa'ee Ahmadi (Qaadiani) brought a complaint stating that although he was a Muslim, other Muslims regarded him to be a Kaafir and would therefore not allow him to worship in their Masaajid. He wants the following from the court:

1. The non-Muslim judge should pronounce him to be a Muslim
2. The non-Muslim judge should make other Muslims fulfil his rights by permitting him into their Masaajid and allowing him to be buried in their graveyard.

The court has summoned the Muslims to appear in court and to prove why the Mizaa'ee Ahmadi is not a Muslim and he has also been summoned to prove that he is a Muslim. After hearing arguments from both parties, the Jewish or Christian judge will decide whether the Mizaa'ee Ahmadi is a Muslim or not.

We now wish to ask the following:

1. Is Ghulam Ahmad Qaadiani and his followers Muslims or not?
2. Are they entitled to Muslim rights?
3. Does a non-Muslim judge have the authority to declare a Mizaa'ee Ahmadi as a Muslim?
4. Is it permissible for Muslims to appear in court to give a non-Muslim Jewish or Christian judge the opportunity to pass judgement in a matter that exclusively concerns the Deen and beliefs of Muslims?

<u>Answer:</u> The differences that the Ahlus Sunnah wal Jamaa'ah have with Mirza Ghulaam Ahmad Qaadiani are such that they concerns the basic fundamentals of Deen and not matters that are based on derivatives and matters of opinion. These differences can therefore not be overlooked. The entire Ummah is unanimous about the fact that Rasulullaah ρ was the final Nabi, that he is the seal of all the Ambiyaa عليهم السلام and that there will not come any Nabi after him. This is so well substantiated by the Qur'aan and Ahadeeth that there is no scope for doubt whatsoever.

The Qur'aan has referred to Rasulullaah ρ as the seal of all the Ambiyaa عليهم السلام and Rasulullaah ρ has himself stated that the succession of Ambiyaa عليهم السلام had ended with him and that there will come no other Nabi after him. It is because of this, that since the Khilaafah of Hadhrat Abu Bakr τ to this day, the entire Ummah has been unanimous about the fact that the person who claims to be a Nabi can never be Muslim, just like that person can never be a Muslim who rejects Towheed, Risaalah, Qiyaamah, Aakhirah, the five Fardh salaahs, fasting, zakaah or Hajj. Such a person is a terrible liar, is accursed and is outside the fold of Islaam without a shadow of doubt. He has nothing to do with Islaam and if he was a Muslim previously, he will be regarded as a Murtad and has left the pale of Islaam.

This verdict (of Kufr) has been practically demonstrated throughout the history of Islaam. An excellent example is when Hadhrat Abu Bakr τ passed the verdict with regard to Musaylama Kadhaab even though it was well known that they accepted Towheed, Risaalah, called out the Adhaan and even recited the Shahaadah (اَشْهَدُ اَنْ لا اِلهَ اِلا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللهِ) in their Adhaan.

The belief in the finality of Rasulullaah ρ's Nabuwaat is a foundational belief of Islaam, which Mirza Ghulaam Ahmad Qaadiani refuses to accept. He claims to be a Nabi in such words that are stark and impossible to interpret as anything else. His followers refer to him as 'Nabi' and are adamant about it. In fact, his son Mirza Basheerud Deen Mahmood published a book entitled "*Haqeeqatun Nubuwwah*" in which he proves that his father Mirza Ghulaam Ahmad Qaadiani is indeed a prophet and quotes from his father's books.

Apart from this, Mirza Ghulaam has also claimed to be the Messiah and the Mahdi so often and in such clear words that it is impossible to refute. He grossly undermines the innocence of the Ambiyaa عليهم السلام and has often claimed to be better than them. In fact, he has also claimed to be the *Rooh* (spirit) of all the Ambiyaa عليهم السلام. Furthermore, he mocks at the miracles of the Ambiyaa عليهم السلام, he has corrupted text of the Qur'aan and has shown tremendous disrespect to the Ahadeeth.

Qaadiani's Claim to Nubuwwah and his Statements of Kufr

1. Allaah is that Allaah Who has send his Rasool i.e. myself with guidance, the true Deen and excellent manners. (*Arba'een* Pg.44)
2. I am both a Rasool and a Nabi (*Ishtihaar ek Ghalati ka Izaalah*, as quoted in *Haqeeqatun Nubuwwah* Pg.265)
3. I swear by the Being Who controls my life that He has sent me, He has named me Nabi and called me the Messiah. To verify this, He has made many great signs apparent, that number up to three hundred thousand. By way of example, many have been mentioned in this book. (*Tatimma Haqeeqatil Wahy* Pg.68)
4. The truthful Lord is He who has sent his Rasool to Qadiaan. (*Daafi'ul Balaa* Pg.11)
5. It is by the command of Allaah that I Hadhrat Abu Moosa Ash'ari τ Nabi. His lat letter, as quoted in *Akhbaare Aam* May 1908)
6. It is my claim that I am both a Rasool and a Nabi. (*Badr*, 5 March 1908)
7. What doubts can there be that after my prophesies, there will follow a succession of earthquakes and other disasters as a sign that I am true? Remember that wherever on earth the person may be who refuses to believe in Allaah's Rasool, other guilty people will also be taken to task when he rejects this belief. (*Haqeeqatul Wahy* Pg.161)
8. Severe punishment ought never to come without a Nabi being sent, as Allaah says in the Qur'aan, ***"And We do not punish without first sending a Rasool"***. Then why is it that we have a plague devouring one part of the country and an earthquake on the other side that leaves no survivors in its wake? O negligent ones! Look amongst yourselves because there is perhaps a Nabi in your midst whom you are rejecting. (*Tajalliyaate Ilaahi* Pg.8,9)
9. Allaah did not want to leave his Rasool without a witness. (*Daafi'ul Balaa* Pg.8)
10. The third factor that is established from this revelation is that as long as this plague persists – even if it be for seventy years – Qaadiaan shall remain safe from its destruction because it is the capital city of His Rasool. (*Daafi'ul Balaa* Pg.10)
11. Inspiration concerning me has repeatedly come, stating, 'This is the chosen one of Allaah, this is the one commanded by Allaah and the one whom Allaah has entrusted. Believe in whatever comes to him from Allaah because his enemies are destined for Jahannam.' (*Anjaam Aatam* Pg.79)
12. In his distorted version of a Qur'aanic verse, he says, "Verily We have sent Ahmad to his people but they turn away from him and say that he is an evil liar." (*Arba'een* Pg.33)
13. In another of his distorted verses, he says, "He spoke to me and called me and said, "Verily I am sending you to your nation who are causing corruption. I am

making you a leader and am making you a deputy to honour you as my practice has been with those who have passed." (*Anjaam Aatam* Pg.79)

14. Just as I believe in the verses of the Qur'aan, so too - without an iota of difference - do I believe in the clear revelation sent to me, the truth of which is proven by the consecutive chain of clear signs that are shown to me. I can take an oath while standing on the Kabah that the revelation sent to me is the speech of the same Allaah Who revealed His speech upon Hadhrat Moosa υ, Hadhrat Isa υ and Hadhrat Muhammad Mustafa ρ. Both the earth and the skies testify on my behalf and they have both attested that I am Allaah's Khalifah on earth. The portents however indicate that there will definitely be those who will deny this. (*Ishtihaar ek Ghalati ka Izaalah*, as quoted in *Haqeeqatun Nubuwwah* Pg.264)
15. He (Mirza Ghulaam) is a Nabi and both Allaah and His Nabi ρ have declared him to be a Nabi in the same words as they have declared the prophethood of all the previous Ambiyaa عليهم السلام. (*Haqeeqatun Nubuwwah* Pg.265)
16. Therefore, what doubt can there be about the fact that the promised Messiah can be a Nabi according to the meanings of the Qur'aan as well as in the literal sense of the word. (*Haqeeqatun Nubuwwah* Pg.116)
17. According to the meaning of Nabi in the Shari'ah, there is no way that Hadhrat Sahib can be regarded as a figurative Nabi. He is indeed a Nabi in the true and literal sense of the word. (*Haqeeqatun Nubuwwah* Pg.174)
18. As far as his prophethood is concerned, we also regard Mirza Sahib as a Nabi just like the previous Ambiyaa عليهم السلام. (*Haqeeqatun Nubuwwah* Pg.292)

His Claim to Being the Messiah

According to our beliefs (the beliefs of the Ahlus Sunnah wal Jamaa'ah), Allaah raised Hadhrat Isa υ alive to the heavens and he will return to this world just before Qiyaamah. Mirza says that this was also his belief initially until Allaah revealed to him that this belief was wrong and that he (Mirza) was the Maseeh (Messiah) and Hadhrat Isa υ and his name was therefore Ibnu Maryam (the son of Maryam). Here is what Mirza himself says, "My eyes were also closed until Allaah opened them several times and made me understand that the Isa bin Maryam of the Bani Israa'eel was dead and will never return and that I am the Isa bin Maryam of the time and for this Ummah." (*Baraaheene Ahmadiyyah* Vol. 5 Pg.85)

His Claim to be Better than Hadhrat Isa υ

Whereas Mirza initially claimed to be Hadhrat Isa bin Maryam υ, he later became more bold and claimed to be even better than Hadhrat Isa υ. His son Mirza Basheer Ahmad has quoted the following statement of his father's: "While I reject that Maseeh υ was Allaah, he was no doubt a prophet of Allaah. However, Allaah has granted me a status much higher than his." (*Tablighe Hidaayat* Pg.169)

He also said, "Look, you have today someone who is better than Maseeh υ." (*Daafi'ul Balaa* Pg.13)

The following are some couplets of Mirza that were very famous and which he himself liked very much. He therefore quoted them often in his books. They read: "Forget speaking about Ibn Maryam because Ghulaam Ahmad is even better." (Allaah forbid!) (*Daafi'ul Balaa* Pg.3)

Another couplet reads: "While the medicine of Isa healed only Isa himself, every country and home will be healed by my medicine." (*Durre Thameen*)

Insulting Hadhrat Isa υ

Mirza writes, "He (Hadhrat Isa υ) was in the habit of using abusive language and when he became angry over the littlest problem, he was unable to control himself." (*Anjaam Aatam* Pg.5)

He also writes, "It should also be borne in mind that he (Hadhrat Isa υ) was also in the habit of lying." (Allaah forbid!) (*Anjaam Aatam* Pg.5)

"Although the Christians write about many of his miracles, the truth is that he never performed any miracle at all." (Marginal note of *Anjaam Aatam* Pg.6)

"It cannot be proven that the uprighteousness of Maseeh (υ) was greater than any other during his time. In fact, Yahya was better than him because he never drank wine and it was never reported that a prostitute ever applied on his head any perfume that she had acquired from her Haraam earnings. It was also never reported that such a woman touched his hair or hands or that any young unrelated woman ever served him. It is for this reason that the Qur'aan refers to him as "*Hasoor*" ('chaste'). This title has however not been given to Maseeh because incidents like the above do not allow it." (*Izaalatul Awhaam* Pg.158)

Mirza's Beliefs about the Miracles of Hadhrat Isa υ

Mirza writes, "It is not surprising that just like his grandfather Sulaymaan (υ), Hadhrat Maseeh (υ) showed his opponents a logical miracle that was not too farfetched because we see nowadays that many craftsmen can make little birds that chirp, move and even shake their tails." (*Izaalatul Awhaam* Pg.303)

"There is no room for surprise to note that Allaah taught Hadhrat Maseeh a method by which a toy bird can be made to fly like a real bird by pressing a triggering mechanism or by blowing at it. Even if it was unable to fly, it would then at least walk on its feet because Hadhrat Maseeh did carpentry with his father Yusuf for twenty two years and it is obvious that carpentry is a craft which trains the mind in making various types of mechanisms and other things." (*Towdheehul Maraam* Pg.9)

NOTE: Take a close look at the underlined words in the above extract and note what a vile slander it is. The Qur'aan makes it clear that Hadhrat Isa υ was created by the power of Allaah without any father and this is the belief of all Muslims. Hadhrat Maryam رضي الله عنها was chaste and had no contact with any man. This statement of Mirza Ghulaam defies the clear verses of the Qur'aan. How can his followers then regard him and themselves as Muslims?

He also writes: "Initially I also held the belief that Maseeh bin Maryam (υ) was a Nabi from Allaah's Ambiyaa عليهم السلام and from amongst Allaah's chosen and close servants. When any virtue of mine was shown to be superior to his, I used to regard this to be just an individual virtue but when revelations started to rain down on me, it did not allow me to retain this belief. I was then clearly given the title of Nabi." (*Haqeeqatul Wahy* Pg.148)

"There can be no doubt about the fact that Hadhrat Maseeh υ was not given the natural abilities I have been given because he had come for a particular nation. Had he been in my place, he would have been unable to do what Allaah gave me the ability to do. I am merely stating the bounty of Allaah without pride." (*Haqeeqatul Wahy* Pg.141)

His Claim to be Better than Hadhrat Yusuf υ

He writes, "The Yusuf of this Ummah, which is this humble servant (myself), is better than the Yusuf of the Bani Israa'eel because this humble servant was saved from prison even after making du'aa for it while Yusuf bin Ya'qoob (υ) was thrown into prison." (*Baraaheene Ahmadiyyah* Vol. 5 Pg.76)

"I am everything"

Mirza claimed that he was the spirit and an embodiment of all the Ambiyaa عليهم السلام. He writes, "I am not known in Allaah's registers only by the name of Isa bin Maryam, but I have other names also. I am Aadam, I am Nooh, I am Ibraheem, I am Is'haaq, I am Ya'qoob, I am Ismaa'eel, I am Moosa, I am Dawood, I am Isa bin Maryam and I am Muhammad ρ … it is therefore imperative for the eminence of every Nabi to be found within me." (*Haqeeqatul Wahy* Pg.85)

An Abundance of Miracles

Once Mirza claimed to be a Nabi, it followed that he should also claim to carry out miracles. He however did not only claim to carry out a few miracles, but seemed to leave all the other Ambiyaa عليهم السلام trailing behind him in the miracle stakes.

He writes, "To prove that I am really from Him, Allaah made so many signs apparent that if they were distributed amongst a thousand Ambiyaa عليهم السلام, their prophethood would certainly be proven." (*Chashma'e Ma'rifat* Pg.317)

He also writes, "And if it be asked, 'Where are these miracles?' I will not only say that I can show them, but with the grace of Allaah, I can say with confidence that Allaah has made so many miracles apparent to prove my prophethood that there are very few Ambiyaa عليهم السلام who were able to demonstrate so many miracles. The truth of the matter is that apart from our Nabi ρ, it is impossible to prove without doubt that any other Nabi demonstrated so many miracles. Allaah has completed His proof, so whoever wishes to believe, should do so, otherwise not." (*Tatimma Haqeeqatul Wahy* Pg.148)

"Allaah shows so many signs for me that had they been shown during the time of Nooh υ, those people would never have been drowned." (*Tatimma Haqeeqatul Wahy* Pg.137)

"The prophecies noted in these few lines contain so many signs that total more than a million. They are also so apparent that they are of the first degree." (*Baraaheene Ahmadiyyah* Vol. 5 Pg.56)

"Even if these miracles are counted with utmost caution, then too they would number over a million." (*Baraaheene Ahmadiyyah* Vol. 5 Pg.56)

Mirza's Beliefs Concerning the Ahadeeth

“In reply I swear by Allaah that the basis of my claim is not the Ahadeeth but the Qur'aan and revelation that is revealed to me. We may of course present some Ahadeeth in substantiation that do not conflict with the Qur'aan and the revelation that comes to me. All other Ahadeeth we will throw away like rubbish.” (*Izaalatul Awhaam* Pg.310,311)

The Qaadiani and Mirza’ee Sect

One of the most misled sects today is the sect called the Qaadiani or Mirzaa’ee sect. Members of this sect are the followers of Mirza Ghulaam Ahmad who lived in the district of Qadiaan in the Gordaspur province (of India). He claimed to be the promised Messiah, the awaited Mahdi, a Nabi, a Rasool and the best and most perfect of all the Ambiyaa عليهم السلام.
He shamelessly claimed to be the promised Rasool referred to in the verse: “***When Isa the son of Maryam said, “O children of Israa’eel! Indeed I am the Rasool of Allaah*** *(who has been sent)* ***to you, confirming the Torah before me and giving*** *(you)* ***the good news of a Rasool to come after me, whose name will be Ahmad”***

He therefore claimed that the above verse did not refer to Rasulullaah ρ, but to him. In a similar manner, he claimed that various other verses of the Qur'aan referring to Rasulullaah ρ actually referred to him.

Apart from claiming that he was *Kalimatullaah*, *Roohullaah* and Isa υ, he actually said, “Stop speaking about the son of Maryam because better than him is Ghulaam Ahmad”.

When he claimed to be like Hadhrat Isa υ, he was asked to produce miracles like Hadhrat Isa υ demonstrated when he brought the dead back to life and cured lepers and the blind. His response to this was to state that the feats of Hadhrat Isa υ were accomplished through mesmerism and that he would not resort to this because it was something he disliked. Otherwise, he claimed, he could have easily replicated it.

Mirza also claimed that Hadhrat Isa υ was the son of Yusuf (Joseph) the carpenter, thereby denying the fact that Hadhrat Isa υ was born without a father. He also made several derogatory remarks about Hadhrat Isa υ.

Ulema who are true to Allaah have written convincing responses to this Musaylama Panjaab (Qaadiani). Hadhrat Moulana Anwarullaah Khan Hyderabadi رحمه الله has written a response to Ghulaam Ahmad’s *Izaalatul Awhaam* and named it *Ifaadatul Afhaam*. This worthless servant has also penned several booklets refuting him and they have already been published. After the period of Rasulullaah ρ to this day there have been thousands of people who have claimed to be prophets, Messiahs and Mahdis and they have all been denounced as Kuffaar and Murtad by Mirza himself. By the same token, Mirza Qadiaan is also a Kaafir and a Murtad.[1]

Just a few statements of Ghulaam Ahmad Qadiani have been quoted above, which make it clear that he claimed to be a Nabi and that his followers also hold this belief. Ghulaam Ahmad Qadiani is therefore outside the pale of Islaam without any doubts

[1] *Aqaa’idul Islaam* (Vol.1 Pgs.181,182) by Hadhrat Moulana Muhammad Idrees Kandhalwi رحمه الله.

and all his followers who believe that he is a Nabi or who regard him to be a Muslim despite his claim to prophethood, are also Kuffaar and Murtaddeen.

AN ACADEMIC DISCUSSION: As the occasion warrants it, an academic point comes to mind. Khwaja Kamaalud Deen Qaadiani was an extremely cunning and wily person who went to Rangoon. He announced to the locals that he was a Muslim and that he did not regard Ghulaam Ahmad Qadiani to be a prophet. This he even said on oath (as many Qadianis do). He said that people unnecessarily defame them whereas they are true Muslims who believe in the Qur'aan and in Rasulullaah ρ. The masses were deceived and he gained much popularity. He led people in salaah and even led the Jumu'ah salaah. Concerned Ulema did confront him, but because of his wily nature, he always managed to conceal his true beliefs.

After some discussion, it was decided that the Imaam of the Ahlus Sunnah Hadhrat Moulana Abdush Shakoor Lakhnawi رحمه الله should be invited. The message was sent and the news travelled quickly that Hadhrat Moulana would be arriving very soon. When Khwaja Kamaalud Deen heard Hadhrat Moulana's name, he realised that his only option was to flee from the town, which he then did.

When Hadhrat Moulana arrived, Khwaja Kamaalud Deen was already gone and Hadhrat Moulana addressed the people on the issue. The people were then informed about the reality of the situation. In a gathering of the prominent people of the town, Hadhrat Moulana asked, "Do you know why he left the town? It is because he knew that I would ask him, 'Although you do not believe that Mirza Ghulaam Ahmad Qadiani was a Nabi, please tell me whether you regard him to be a Muslim or not?' Now he would have been in a trap regardless of what reply he gave. While he can never say that Ghulaam Ahmad Qadiani was a Kaafir, if he said that he was not, I would ask him how he could regard such a person to be a Muslim who claims to be a Nabi. He would be unable to give a reply and his beliefs would be exposed. You people were in a dilemma because this question never occurred to you."

Nevertheless, the question is so clear and self-evident that there is no need for an arbiter. There is no need for any decision to be taken at all. The Mizaa'ee has no right to ask the Kaafir court for sanction and even if given, such a sanction would never make him a Muslim. He will be a Muslim only if he truly repents and leaves the path he is adamantly following. He must then announce this together with his renunciation of Ghulaam Ahmad Qadiani's prophethood. He must also admit that Ghulaam Ahmad Qadiani was a Kaafir, repent from all the false beliefs he held and subscribe to all the beliefs of the Ahlus Sunnah wal Jamaa'ah. In this way, his Imaan will be renewed, after which his marriage needs to be renewed.

As long as he is not a Muslim, he will have no Muslim rights and the members of this Kaafir and Murtad sect will therefore not be allowed to perform salaah in the Masaajid of the Ahlus Sunnah wal Jamaa'ah, they will not be allowed admission into the Madrassahs of the Muslims and cannot be buried in a Muslim graveyard. They are wrong to demand these rights.

Because this is a matter dealing with specific Islaamic issues, a decision passed on the matter will be acceptable only if it comes from a Muslim expert. It is therefore necessary for the court to refer the matter to a panel of Muslim Ulema who are experts because all the conditions of *Shahaadah* have to be found in the Qaadhi, the first being that of Islaam. When the first condition is not found, the person cannot be a Qaadhi and his verdicts are unacceptable. This condition is found in all the books of

jurisprudence. *Bahrur Raa'iq* states that the conditions for being a Qaadhi are being a free person, a Muslim, someone of age, sane, just and reliable (not a sinner). It further states that for these reasons, it will be wrong to make a Kaafir or a child a Qaadhi. (Vol.6 Pg.260)

The panel of Ulema in question will only receive the status of an Islaamic panel when all the panellists comply with the conditions of *Shahaadah*. **Therefore, if even a single panellist is a Kaafir, the entire panel will lose its status as an Islaamic panel and any verdict they issue will not be regarded as a valid Islaamic verdict.**

Muslims should therefore make it clear to the court that they require the matter to be dealt with by expert Ulema because the matter is one that deals specifically with Muslim beliefs and fundamentals. They should argue that there are accepted standards and principles for dealing with any matter and that this is no exception. Muslims therefore require the principles and practices of this case to be dealt with according to the Shari'ah.

25 Jumaadal Ula 1406 A.H.

What is the Ruling about the Qadianis and is the Animal they Slaughter Halaal?

Question: I wish to know about the following: Some Ulema say that if a Muslim becomes a Qadiani, he becomes a Murtad and the laws applicable to Murtads will apply to him as well. However, they say that if a person is a born Qadiani, he will be regarded as Ahlul Kitaab. Is this correct? If it is true, what is the status of the animals they slaughter? Please grace us with a reply.

Answer: If the child of a Qadiani regards Ghulaam Ahmad as a prophet or regards him to be a Muslim, then this person is also a Kaafir and whatever he slaughters will be Haraam. I cannot understand how they can be regarded as Ahlul Kitaab. Allaama Shaami رحمه الله regards staunch Rawaafidh to be Kuffaar and not Ahlul Kitaab, so how can Qadianis be classified as Ahlul Kitaab?[2]

Hadhrat Moulana Muhammad Yusuf Ludhyanwi رحمه الله is an expert in the field and has written several books on Qadianism. He says that the gist of them all is:

- The person who adopts Qadianism becomes a Murtad and a *Zindeeq*
- Such a person's children will be regarded as Murtaddeen and Zindeeq like their parents
- Their grandchildren will not be regarded as Murtaddeen but as Zindeeq
- Both the Murtad and the Zindeeq have to be executed, it is not permissible to marry them and their slaughtered animals are Haraam. The slaughtered animal of a Qadiani will not be Halaal under any circumstances.[3]

[2] *Rasaa'il Ibn Aabideen* Pg.370.
[3] *Risaalah Qadiani Dhabeeha* Pgs. 24,25.